

The Brethren Evangelist,

ASHLAND, OHIO.

A. D. GNAGEY, : : Editor.

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400 SUBSCRIBERS.

We call special attention to our advertisement on page 9 of this issue. With a proper effort on the part of our ministers and agents we feel satisfied that the work can be done. The price of the EVANGELIST to the end of the year is 75 cents. The sooner the subscriptions are sent in the more numbers you will receive. We will report through the paper each week, the number of subscriptions received, under this offer, and thus keep our readers informed as to its success. Now, brethren let us see what can be done. Surely our demand is not unreasonable—400 additional subscribers. We wish to increase the usefulness of the EVANGELIST, and we ask every one of its readers to do something toward accomplishing the object.

OUR SUNDAY-SCHOOL SUPPLIES.

The Sunday-schools of the Brethren church with a few exceptions, have been faithful to their own literature. There are some schools in the brotherhood, not using the literature prepared by and for the Brethren church, but not a great many. Last quarter was perhaps the best supported, of any since the introduction of our own "Helps." We have every reason to believe that this quarter will be better yet. We have printed about 1000 more quarterlies than at any previous time, and we trust all our schools will give us a liberal support. The *Brethren Quarterly*, intended for the older scholars, the *Youth's Quarterly*, for the boys and girls, and *Our Little Folks*, for the children, are the lesson helps we offer our schools. In addition to these we publish *Cheering Words*, a weekly paper for old and young. Our lesson helps teach the doctrine of the Brethren church, when such a doctrine appears in the text. It has been our constant aim to make these as helpful as possible. To do this, two things are necessary: First, give a correct exposition or exegesis of the text, and second, make a proper application of the truths intended to be taught. Under "Helps in Studying the Lesson," will be found a correct exegesis of the text, according to the lat-

est scriptural investigations. Under "Life Teachings," will be found an application of the principles taught in the text, together with other miscellaneous matter. In short, we have crowded as much help as possible, in the space allowed for a lesson.

PAUL'S CHURCH MEMBERSHIP.

Some of our popular churches seem to have some difficulty in determining to what church or denomination the Apostle Paul belonged. We take the following from the *Religious Telescope*.

"Paul never belonged to the Episcopal church. He was a Congregationalist," says the *Christian Register*. "A virtual admission that Paul was a Unitarian, we presume; but was he not in sober fact a Presbyterian?" asks the *New York Observer*. Both are wrong. Paul was neither a Congregationalist nor Presbyterian. He was a United Brethren. See what he says himself: "Now I beseech you, brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you: but that ye be perfectly joined together in the same mind and in the same judgment." He writes to the Romans as "my brethren," and Peter calls him "our beloved brother Paul." He says of believers, "Ye are all one in Christ Jesus." This teaching would plainly make Paul in denominational relation, a "United Brethren in Christ."

Not quite right brother. Drop the word "United" and you have a scriptural name, "Brethren." Paul was a member of the "body of Christ," of the Brethren church. He was baptized into Christ. He was buried with Christ by baptism into his death. He addressed his epistles to the "Brethren," not "United Brethren." He belonged to the Brethren church. There can be no controversy on this point.

COMMUNION NOTICES.

The Brethren church at Middle Branch, O., will hold her communion services on the evening of June 23. A cordial invitation is extended.

J. L. KIMMEL, Pastor.

The Brethren at Louisville will have communion services on the evening of June 30. All of like faith are invited.

J. L. KIMMEL, Pastor.

BECAUSE Christ loves us he claims us, and desires to have us wholly yield to his will, so that the operations of love in and for us may find no hindrance.—*F. R. Havergal*.

THE PRAYER COVERING.

A reader of the *Gospel Messenger* sends this query, on which he desires information:

Paul tells the women to veil themselves during prayer. I Cor. 11: 5. As your people have substituted the cap in lieu of the veil, I should wish to know if it is Scriptural to do so? Is it not also scriptural to substitute sprinkling for immersion?

Here is the answer:

To begin with, sprinkling is no baptism at all. We should not even attempt to use nothing in the place of something. The veil was a covering. So also is the cap, if properly made. If it is made of a very small bit of material, and placed merely on the back of the head, we doubt its being the covering insisted upon by Paul. The veil in the times of the apostles, was a prayer-covering. To-day the cap is the only recognized prayer-covering. To substitute one thing for another, when they are equal, is all right. So far as we can see, the veil and the cap are equal as a covering, but sprinkling and immersion are not equal.

The "cap" now used by the sisters of the German Baptist church, is about as much unlike the "veil" the Apostle Paul speaks of, as sprinkling is unlike immersion. In what book of the Bible do we read that the "veil in the times of the apostles was a prayer-covering?" Who is authority for this statement: "To-day the cap is the only recognized prayer-covering." Who has made it so? If it was a veil in the times of the apostles, by whose authority has it been made a cap, which is nothing like the veil? What about Paul's language, when he says, "her hair were given her *instead* of a covering?" Who has authority to say it shall be a cap? Again the writer says, "So far as we can see, the veil and the cap are equal as a covering." They are widely different. The veil spoken of by Paul was a covering for the *face* as well as any other part of the head. Among many nations it was not lawful for a woman to present herself in public, with her face unveiled, and it was this that called forth the language of the Apostle Paul. The cap now in use, and the veil referred to by Paul, present almost as much contrast, as sprinkling and immersion.

"ATTENTION to small things is the surest method of preparing one's self for dealing with great things."